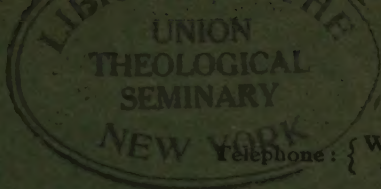


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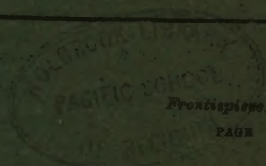
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## THE HOLY QUR'ÁN

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AUG 14 1933





H. M. King Abdul Aziz Ibn Soud of Hijaz.





The Muslim Society of Great Britain celebrating the Birthday of the Holy Prophet Muhammad at the Hotel Metropole, London, W. C. 2. Sir Muhammad Akbar Hydari was in the Chair.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
نُحْمَدُهُ وَنُصَلِّي عَلَى رُسُلِهِ الْكَرِيمِ

THE

# ISLAMIC REVIEW

ZIL QADA, 1351 A.H.

VOL. XXI.

MARCH, 1933 A.C.

No. 3.

## THE LATE AL-HAJ KHWAJA KAMAL-UD-DIN

It is with feelings of the deepest regret, the most poignant sorrow that we have to record the death of Al-Haj Khwaja Kamal-ud-Din, the saintly founder of the Woking Muslim Mission and the *Islamic Review* which occurred at Lahore at 12-45 a.m. on December 28th, 1932.

*Inná lillahe wa inna ilaihe rajioon.*

(From God we are, and unto God we return.)

The Holy Qur-án.

Various articles about Khwaja Kamal-ud-Din's life and work have been received from his friends and admirers. Those will be printed in our next issue.

ED. I. R.



# ISLAMIC REVIEW

## IN MEMORIAM

SIR ABBAS ALI BAIG.

It is our painful duty to record the death of Sir Abbas Ali Baig, K.C.I.E., C.S.I., LL.D., B.A., F.U.B., which occurred at Panchgani, Bombay.

Sir Abbas Ali Baig came of an old military family and traced his descent from those sturdy Chughtais who accompanied Babar and assisted him in establishing the Moghul Empire in India.

Sir Abbas Ali Baig had a most brilliant and distinguished career. He was one of the first graduates of the Bombay University, having taken his degree at the age of twenty-three from Wilson College. Four years later he entered the education service as Inspector of Muslim Schools in the Bombay Presidency. In 1886 his services were lent to Janjira State where he served that State most ably as its Dewan. In 1890 he was admitted to the Statutory Civil Service and in 1893 was appointed the Presidency Magistrate of Bombay. Soon after he was appointed Oriental Translator of the Government of Bombay. In this position he had various difficult duties to perform and discharged them all with singular ability, so much so that his appointment which was originally for five years was renewed again and again, and he held it for more than 13 years. In 1906 he was appointed Chief Minister of Junagadh, the premier State in Kathiawar. His regime was signalized by substantial reform and progress in all departments. In 1910 he was appointed a member of the Council of the Secretary of State for India, and in 1917 vacated his seat in the Council as its Vice-President. He was made a C.S.I., in 1912 and the title of K.C.I.E. was conferred upon him in 1917. The University of Glasgow conferred upon him the honorary LL.D. degree in the same year, and in 1928 he accepted an invitation from H. H. the Gaekwar of Baroda to act his Revenue and Finance Minister.

## IN MEMORIAM

Sir Abbas Ali Baig was an eloquent supporter of the rights of the Muslim community, and never lost an opportunity to serve the cause of Islam. He was a great believer in the Nationalist Movement and always advocated the Indian claims. In his public life he was always characterised by his world-wide outlook, his shrewd intelligence and his sound judgment.

It is, however, with his services to the cause of Islam that we of the Woking Muslim Mission are chiefly concerned. It was Sir Abbas Ali Baig who saved from the hands of the Leitner family the Shah Jehan Mosque and Sir Salar Jung Memorial House at Woking and thus rescued them from the fate of being converted into a private factory. He subsequently founded the Woking Mosque Trust and raised funds for its maintenance. It was, indeed, Sir Abbas Ali Baig who invited Al-Haj Khwaja Kamal-ud-Din to take charge of the Mosque, and later helped him in starting the Muslim Mission and Literary Trust and himself became one of its Trustees. He toured in India for sometime with Lord Headley to raise funds for the London Nizamia Mosque, and H. E. H. the Nizam of Hyderabad was pleased to appoint him as a Trustee. In his later years Sir Abbas Ali Baig devoted most of his time in helping in various ways the Woking Muslim Mission.

It is difficult to write adequately of him who has gone. Our praise seems trite and trivial, our most heartfelt tribute unworthy in face of the colossal fact of his immense, unique and charming personality. All those who came in contact with him respected and loved him. We of the Woking Muslim Mission mourn the loss of a trusted, resourceful and influential supporter; we grieve over the loss of a valuable and dear friend.

May the peace and blessings of Allah be upon his soul!

K. N. A.



# ISLAMIC REVIEW

## A GUIDE TO HAJ

[We give below extracts from a pamphlet issued by the Hedjaz Government in the hope that it will prove helpful to those pilgrims who intend to proceed to the Holy Places to perform the sacred duty of the Haj.—ED. I. R.]

It is the bounden duty of every Muslim, man or woman, to perform Haj, the fifth pillar of the Muslim creed, as ordained by God the Almighty, at least once in his or her lifetime. In performing their duty there must be no hesitation or procrastination for Allah has made it obligatory for all Muslims. He says :—

And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) every one who is able to undertake the journey to it.<sup>1</sup>

And proclaim among men the Pilgrimage. They will come to you on foot and on every lean camel, coming from every remote path.

That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds.<sup>2</sup>

Many are the “Revelations” and authentic Traditions concerning the blessings of Haj. Some of these traditions are given below. Hazrat Abu Saeed Khudri (may God be pleased with him) thus quotes the Holy Prophet (may the peace of God be on him), that Allah says : “That man is indeed unfortunate, being blessed by Me with health and prosperity on whom five years pass without Haj.”

In another Tradition the Holy Prophet (may the peace of God be on him) said . . . . . “He who performs Haj and does not speak evil or do evil deeds is as pure of sins as if he were born again.”

And yet, in spite of all this, there are still well-to-do persons who are not prepared to make the pilgrimage. Their misfortune is indeed great.

<sup>1</sup> 3 : 96

<sup>2</sup> 22 : 27



## A GUIDE TO HAJ

Hazrat Omar (may God be pleased with him) quotes the Holy Prophet (may the peace of God be on him) as follows :—

To pray in my mosque is a thousand times better than to pray in any other mosque except that of God—Masjid-el-Haram.

Moreover, apart from its religious benefits, there are many worldly and social advantages inherent in Haj, not to be found elsewhere, of which mention may here be made. The meeting of so many Muslims at a Holy Place and their coming in contact with other brother Muslims. The benefits of a gathering are too obvious to enumerate. Throwing aside all worldly cares the pilgrims of various countries come together as one unit to pray to Allah at the Holy Place of Islam. They begin to feel for other Muslims as for themselves. They take pride in each other, and know that, whether they be from East or West, North or South, essentially they are one and the same. If there is one thing that unifies the scattered forces of Islam and brings them to one centre, it is the magnificent congregation of Haj. So long as Muslims consider these annual congregations at Arafat and Mecca as the symbol of their unity in pure submission to God, and mutual sympathy, success will be theirs.

The real purpose of the Haj may be seen from this command of God Almighty :—

That they may witness advantages for them and mention the name of Allah during stated days over what He has given them of the cattle quadrupeds : then eat of them and feed the distressed one, the needy.<sup>1</sup>

All pilgrims, be they monarchs or beggars, dressed in the same garb, congregate at the same place, shoulder to shoulder. The spectacle is awe-inspiring. It beggars description, for it is nothing less than the wonderful fraternity of Islam made visible.

All pilgrims, in simple garb and sublime humility, collect at Arafat, whither the Holy Prophets resorted in

## ISLAMIC REVIEW

time past—Arafat beloved of Hazrat Ibrahim and Hazrat Adam. Thence to Mina, with all its associations, with Hazrat Ibrahim, Hazrat Ismail and the Holy Prophet (may the peace of God be on them), Mecca Mukarrammah, and Medina Munnawwara. How beneficial must be the sight of these Holy Places for the spiritual and moral welfare of the pilgrims.

By reverently kissing the Hajr-aswad and by *praying to God at Muqam-e-Ibrahim*, which is the Traditional place where Hazrat Ibrahim prayed to God and the place where *Prayers are most acceptable*, an opportunity afforded to the pilgrims to express their love for God. Who is there amongst mankind that does not stand in need of prayer ?

It teaches them to *look to God only* (for here the pilgrims, shorn of all their worldly glory, look to Him only, in one mind and condition), and to participate in the *Jehad where there is no killing*, for the authentic Traditions have it that Haj is *Jehad* in which there is no killing.

Thus the benefits derived from Haj, whether religious, worldly, spiritual or social are countless. Traditions and religious leaders of all times, have dwelt on them ; books innumerable have been written concerning them ; and to perform this cardinal duty of Islam is to attain one of the most priceless gifts of God.

Such are the commands of God, the Merciful, and such are the authentic sayings of the Holy Prophet (may the peace of God be on him).

You cannot find a better opportunity or a more suitable time, than the present. The peace now prevailing in the Hedjaz has no counterpart elsewhere in the world. Security of life and property under the able rule of His Majesty the King Abdul Aziz Ibn Saud of Hedjaz is assured. The Hedjaz is enjoying such a period of peace



## A GUIDE TO HAJ

as it has never before known, except during the rule of the first four caliphs of revered memory. To-day an old woman with a bag of gold can travel unescorted from Mecca to Medina without the least fear of molestation. Pilgrims can perform all their religious rites in absolute security.

Nowadays a single pilgrim, whether on foot or camel, can go from one city to another freely by any road without the least fear of molestation. Such a thing was undreamt of previously, when, looting the poor pilgrims was the order of the day, but, thanks to Almighty God, all that is of the past. To-day it will be impossible to find better arrangements than those now in force to render the Haj journey one of ease and comfort.

This year rain has been plentiful all over the Hedjaz, consequently food-stuffs and country products are very cheap. We give a detailed price list at the end of this booklet, so that Muslims all over the world may know of the comparative cheapness now prevailing.

Every facility, thanks be to ALLAH the Great, has been provided for the pilgrims. It has always been the first desire of His Majesty that all pilgrims, be they rich or poor, should perform Haj with as little trouble and as much enjoyment as possible.

A brief outline of the arrangements made for the comfort of pilgrims will not be out of place here, but first, it should be understood that the Hedjaz Government is always introducing new methods, and measures for the convenience, security and comfort of pilgrims ; its first aim being to lessen their hardship year by year till the last cause for complaint has been obviated. Here are some of the new advantages :—

The Hedjaz Government has made excellent arrangements for accomplishing the journey to Medina, Jeddah, Mecca and Yambo by motor. This saves the pilgrims much

## ISLAMIC REVIEW

of the time and trouble which the journey by camel would entail. The time saved can now be well spent in doing Twaf, praying, visiting the Holy Places and meeting other brother Muslims. Old and disabled or infirm persons, young children and those arriving very late are spared much inconvenience and hardship by the use of motor vehicles.

Full facilities for all the journeys are allowed. Thousands of motors are always available to go wherever wanted, while the rates for motors and camels for all journeys are fixed by the Government, and no addition or modification is permissible.

There are several motor car companies operating under the supervision of a committee, the members of which are selected by the Government. This committee has its headquarters in Mecca, with branches at Jeddah, Medina and Yambo. Its principal aim is to watch over the interests of the pilgrims.

The Government has repairing garages under the charge of expert mechanics at all centres, and at different stages on the Mecca-Medina-Jeddah roads. Here all kinds of repairs may speedily be effected.

Recently the Government has opened a new road for motor traffic between Mecca and Taif, and the journey may now be done in perfect comfort within four hours. Those wishing to see this magnificent summer resort of Arabia may now do so under luxurious conditions.

The Government watches with special care over all those houses which are rented to pilgrims. A committee appointed by the Government sees that the dwellings are in good repair, perfectly clean and in good sanitary condition. It also fixes the number of persons for each room.

The rent of the houses and rooms is fixed by the Government on a very reasonable scale within the reach



## A GUIDE TO HAJ

of all pilgrims. Every pilgrim is at liberty to select whatever place may suit him, and has a wide choice of good, clean, hygienic houses.

In Mecca, Medina and Jeddah, modern hotels with excellent board and lodging arrangements have been opened, special accommodation being provided for ladies.

There are halting stations on the roads to Jeddah, Medina and Mecca, as under :—

Between Mecca and Jeddah :—

1. Bahra.
2. Shamesi.

Between Mecca and Medina :—

1. Rabigh.
2. Abiar Hussani.
3. Masajeed.

There are rest-houses at all these places which cater specially for the ease and comfort of the pilgrims. Good food can be had and special accommodation for ladies is also available.

For further ease and comfort of the pilgrims, the Government has appointed many committees, whose first aim is to provide all possible facilities, and to settle all questions that may arise between pilgrims and *moallims*, etc. These are :—

1. Inquiry committee, Jeddah.
2. Committee of the Vakils, Jeddah.
3. Haj committee, Mecca.
4. Moallims committee, Mecca.
5. Committee of the Sheikhs of the Javanese.
6. Committee of Muzzawareens, Medina and Mecca.

All inquiries concerning Haj should be referred to the first committee ; all disputes between pilgrims and *vakils* to the second.

## ISLAMIC REVIEW

The third committee looks after the general welfare of the pilgrims, sees to the housing accommodation, that it is in good, habitable condition, etc.

The fourth committee enquires into the treatment of the pilgrims by the *moallims*. It is always ready to listen to any complaint and take the necessary steps to redress any grievance. It also settles all disputes between pilgrims and *moallims*.

The fifth committee looks after the Javanese, and the sixth committee supervises the *muzzawars* of Medina Munawwarra.

It is open to any and all pilgrims to lay their complaints before any of these committees. With proof of complaint the wrong done will speedily be redressed. Moreover, we earnestly request pilgrims to report anything that calls for notice of any Government department, police or otherwise. All are ready to listen to complaints and redress wrongs.

*Moallims* and *Sheikhs* are appointed by the Government as guides to see to the comfort of and make all necessary arrangements for the pilgrims, and their remuneration is fixed on a very reasonable scale by the Government. In reality *moallims* are the servants of the pilgrim, who are always ready to advise them on all matters, and especially the due performance of all religious rites.

Pilgrims arriving by sea will be met at Jeddah Port by the *vakil* (agent) of the *moallim*, who will conduct him to his house, arrange for food for him, have his Passport registered at the Consulate, and go through the necessary formalities of the Inquiry Committee. These things being done, the pilgrim is at liberty to leave for Mecca by motor or camel, whichever he prefers. All the arrangements are made by the *vakil*, without the least trouble to the pilgrim.



## A GUIDE TO HAJ

Outside the Holy City of Mecca the pilgrim will be received by the *moallim* or his agent, who will take him to his lodging.

If the pilgrim has not put on the *Ibram* from the place ordained, he must do so before reaching the boundary of Haram, and enter Mecca saying :—

I am present, O God ! I am present. I am present, there is none beside Thee, I am present.

All praise is for Thee and Thou art Master of bounty, there is none beside Thee.

He should continue to pray, to ask forgiveness for his sins, and send *Darood* on the Holy Prophet (may the peace of God be on him).

On entering Mecca Mukarrammah it becomes essential for him to perform *Twaf* of Baitullah, between Safa and Marwah. He should pray to God without ceasing with the utmost humility and submission and refrain from committing any sins, petty or great.

On the 8th Zil Hajja he must put on the *Ihram* for Haj and saying :—

I am present, O God ! I am present. I am present, there is none beside Thee, I am present.

and leave for Mina. Here he must stay for a period of five prayers, Zohr, Asr, Maghrib, Isha and Fajr. After the Fajr prayer, he should leave for Arafat. On reaching Arafat, he must busy himself in prayers ; not a minute should be wasted ; this opportunity is never likely to occur again so too much use cannot be made of it.

Zohr and Asr prayers should be performed in Masjid-e-Nimrah, then till Maghrib time the pilgrim must remain in Arafat, ceaselessly praying for himself, his relatives, his friends.

After Maghrib, he proceeds from Arafat to Muzdalefa, near "Masharil Haram." He must stand a little and pray

## ISLAMIC REVIEW

for Allah's forgiveness, for God the Merciful has said :—

“ When you return from Arafat, pray to God near Masharil Haram, and thank Him, for He has put you on the right path, though you were on the wrong one then go with the other people, and ask forgiveness of God for He is the most Merciful, the most Compassionate.”

Then the pilgrim starts for Mina, and on reaching it, he should stone the *Shaitan* seven times, saying the while :—

O Allah grant a goodly acceptance and accept this my effort as a means of forgiveness of sins as well as a protection against sins.

And stop saying *Labbaik*. Then, he must sacrifice a sheep or a goat, according to his means, and have his head shaved or clipped. After this he can go to Mecca to do *Tawaf-e-Ziarat* and *Sa'y* or he may postpone till the last day, when he returns from Mina. Both courses are open to him.

During the stay at Mina the three *Shaitans* should be stoned, each with seven stone pebbles, beginning with the big and ending with the small. After two days' stay in Mina he is at liberty to stay another day or return to Mecca as the Holy Qur-án says :—

And laud Allah during the numbered days ; then whoever hastens off in two days, there is no blame on him, and who remains behind, there is no blame on him, (this is) for him who guards (against evil) ; and be careful (of your duty) to Allah, and now that you shall be gathered together to him—2 : 203.

After *Hij* or before, the pilgrim must make a journey to Medina Munnawwarah. No better journey can be undertaken for his moral and spiritual welfare. The whole distance can be covered in perfect comfort and safety.

When the pilgrim enters Masjid-Nabwi he must first say two Rakaats of prayer. In this mosque one prayer is a thousand times better than in any other mosque except of God. After prayers the *muzzawwar* will take him to



## A GUIDE TO HAJ

the Rauzah-i-Mubarak, where he must say *Salaam*, then before the tombs of Hazrat 'Abou-Bakar and Hazrat Omar (may their souls rest in peace).

We have mentioned the above by way of general information ; for the *moallims* and *mazzawirs* give the fullest instruction, as to how to perform all rites correctly.

The Government has arranged the medical and public health departments on the most modern lines. Fully qualified doctors are appointed to look after the sick with special care. All medicines and attendance are free, and in the hospitals special wards and rooms have been provided for the sick, so that they may have constant attention.

On the roads, large wooden sheds have been erected ; to every one of which a dispensary has been attached, where cold water and medicines are always available.

Pilgrims may rest assured that the medical arrangements in the Hedjaz are perfect. Each and every pilgrim can with the greatest ease approach any doctor, from whom he will receive attention and medicine free of charge.

The following suggestions are made from a medical point of view :—

1. Do not move about in the fierce summer heat at mid-day.
2. Avoid going in the sun without any head covering. An umbrella should preferably be used when going out in the sun.
3. Arrange your times of going out so that they may be in the morning or evening.
4. If affected by the heat, or the sun full advantage should at once be taken of the hospitals and dispensaries. Every care will be taken there and no charge made. Medicines and ice are available at all times.

## ISLAMIC REVIEW

5. If, unfortunately, a person is unable to go to hospital, he should be given first aid as follows. Put him in a cool place at once and apply ice or, failing that, cold water to his head, on which a wet cloth should be tied. Loosen all his clothes.
6. Hospitals and dispensaries are open day and night, and during Haj time are kept open also at Arafat and Mina. They are always ready to help any who may have occasion to need their services.
7. Hospitals and dispensaries are also always ready to inoculate persons against small-pox, etc.
8. Drinking water must first be boiled.
9. Do not eat fruit or vegetables unwashed.
10. Persons liable to dysentery must take special care not to eat indigestible food. They should content themselves with milk, soda and light food.
11. Avoid mosquitoes as much as possible, by using mosquito nets. Failing these, the body should be well covered during sleep. At the first sign of malaria take quinine, which can be obtained free from the hospitals.

There are hospitals and dispensaries at the following places :—

In Mecca :—

At Muhallah Jiad Central Hospital.

Dispensaries at Muhallah Qaban.

Shubaika and Maála.

During Haj days at the following places, between Mecca, Mina and Arafat :—

1. Between Manahni Bayada and Mina.
2. Elkabsh, just at the beginning of Mina.
3. Dispensary at Mujzara, Mina.

## A GUIDE TO HAJ

4. Hospital in the centre of Mina.
5. Dispensary at Wadi-e-Nar just near Muzdalefa.
6. „ „ Muzdalefa.
7. „ „ El-Ashkbain.
8. „ „ Arafát Canal.
9. „ „ Arafát.

At all these sheltered places, every kind of medical attention may be had. Ambulance and stretchers are also always in readiness to remove sick persons.

All the above hospitals and dispensaries may be recognized by the two flags, one white and the other green flying over them during the day, and at night by three red lanterns.

In view of the world-wide economic depression the Hedjaz Government has made an appreciable decrease in the charges to be paid to *Moallims* and *Sheikhs*. It has also made substantial cuts in motor fares and house rents.

### GENERAL EXPENSES.

NOTE.—One sovereign (gold pound) is equal to 110 Gursh-amiri.

	Gursh Para. amiri.
Quarantine tax ; Inquiry committee tax and Passport tax (this tax is paid by the shipping company and is included in the price of the steamer ticket) .. ..	120 0
Fare for boat from steamer to jetty if far out .. ..	8 0
Fare for boat from steamer to jetty in the middle distance .. ..	6 0
Fare for boat from steamer to jetty .. ..	4 30
Coolie for carrying luggage from boat to jetty .. ..	15
Coolie for carrying luggage from jetty to house .. ..	4 0
Coolie for carrying luggage from house to jetty on return .. ..	2 0
House guard .. ..	20
Coolie for handling luggage at arrival and departure from Mecca .. ..	5 0
House-rent at Jeddah on arrival and departure, the first three nights .. ..	1 20



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Gursh Para.  
amiri.

After that one Gursh per night, (municipal tax on shughdofs). (Two persons sit in one shughdof). This tax is only payable by those who use shughdofs ..	1	10
For the " Naqil el-Motawafeen " and his assistants at the time of arrival only .. .. .	3	0
Remuneration of the vakil, Jeddah, on arrival ..	18	0
Remuneration of the vakil, Jeddah, on departure ..	5	0
Remuneration of servant who will travel with pilgrims from Jeddah to Mecca and <i>vice versa</i> ; per person ..	1	0
Contribution to Zubaidah Canal fund, Mecca ..	8	0
„ „, Zarqah Canal fund, Medina ..	5	0
Reward of Zamzami (man who brings Zamzam water) payable by all except Malabari, Sindhi, Pathans, and those who are free to pay their <i>Moullims</i> what they wish. In this case also the reward is left to their discretion .. .. .	11	0
House tax, Mecca .. .. .	5	0
Haj committee tax, Mecca .. .. .	6	0
Sheikh el-Mutawafeen tax (on all except Javanese), for these the tax is included in their <i>Sheikh's</i> remuneration .. .. .	12	10
Camel hire from Jeddah to Mecca and <i>vice versa</i> ..	110	0
Shughdof expenses, both ways, per person ..	31	0
Camel hire from Mecca to Medina and back or from Jeddah to Medina and back (no difference) Two persons ride one camel, so one person pays 550 Gursh ..	1,100	
For going to Medina one way only per person ..	490	0
Hire of camel with shughdof to Arafát-Mina ..	165	0
Hire of shughdof going and coming from Medina ..	165	0
House-rent, Mecca, hire of tent at .. .. .	65	0
Arafát and Mina (only for Indians and Bengalis) ..	25	0
Remuneration of the mutawwifs for their services. For Javanese .. .. .	660	
This includes food at Arafát, water, fuel, light, servants' pay, etc. .. .. .	495	
Feast and house-rent Mecca .. .. .	165	

---

Total .. 660

# A GUIDE TO HAJ

Gursh Para.  
amiri.

For the rest of the pilgrims, except Malabari, Sindhi, Pathans, Soudani (except those of Khartoom and Omdurman), Somali (except those of Mossawwa and Magadiscio), Yemani (except those of Hodaidah and Aden) people of Djiboute and Abyssinia .. 187

By every Malabari, Sindhi and Pathan .. .. 102

The rest, i.e., Soudani, Somali, Yemani (with the exceptions above-mentioned) and people of Djiboute and Abyssinia, being mostly poor, are free to pay their *Moallims* what they like.

Total of the general expenses including camel hire, payable by the pilgrims.

DESCRIPTION.	Rent that is to be paid when required	Moallim fee and other taxes to be paid at Jeddah.			TOTAL.		GRAND TOTAL.		
		Gursh- amiri.	Gursh- amiri.	Para.	Gursh- amiri.	Para.	Sterling.	Gursh- amiri.	Para.
By Javanese pilgrims ..	1,301	744	30	2,045	30	18½	10	30	
By Indians and Bengalis ..	1,061	284	..	1,345	..	12	25	..	
By Malabari, Sindhi and Pathan ..	971	188	..	1,109	..	10½	4	..	
By other nationalities ..	971	284	..	1,255	..	11	45	..	
By all the rest, who are allowed to pay as they wish	971	86	..	1,057	..	9	67	..	

1. The increase in the Javanese charges is because they include the fees and remuneration of the *Moallim*, house-rent in Mecca and Mina, hire of tent at Arafát, fuel, light, water and servants' pay, and because the Javanese bring more luggage, and consequently more camels are needed for its conveyance.

2. In the charges for Indians, their house-rent at Mecca and hire of tents at Arafát and Mina are included.

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They are at liberty to arrange for these themselves, and deduct the amount included in these charges.

3. The decrease in the charges for Malabar, Sindhis, Pathans and Afghans is due to the smaller amount which they pay to their *Moallims*.

4. The same applies to those whose payments are left to their own discretion.

5. If, in special circumstances, pilgrims have to get down at the Quarantine, Jeddah, they will have to pay boat fare, etc., for the first three days  $9\frac{1}{2}$  Gursh, after that  $1\frac{1}{2}$  Qursh-amiri, daily.

### MOTOR CHARGES.

FOR ONE PERSON ONLY.				Lorry, Car small	
				Sterling.	Sterling.
From Jeddah to Mecca	..	..	..	1	$1\frac{1}{2}$
„ Mecca to Jeddah	..	..	..	1	$1\frac{1}{2}$
„ Mecca to Medina and back, both ways			..	10	15
„ Jeddah to Medina and back, both ways			..	10	15
„ Yambo to Medina and then to Mecca			..	11	16
„ Yambo to Medina only	..	..	..	$5\frac{1}{2}$	8
„ Medina to Mecca only	..	..	..	$5\frac{1}{2}$	8

These fares are for the season 1351 Hijra. No addition or alteration will be made during the whole season. The increase in fare from Yambo to Mecca is due to the fact that motors have to be sent from Jeddah, hence a mile petrol and other extra expenses.

1. A Javanese pilgrim, who desires to come to Haj on a contract basis, must deposit £18 $\frac{1}{2}$  gold with the *Motawif* on his arrival at Jeddah. He will then have



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to pay nothing more except boat hire on his departure from Jeddah. If he wants to travel by motor, he will have to pay the additional motor charges.

2. Pilgrims who do not bring gold sovereigns may pay their charges in their own currency at the current market rate.

3. On his arrival at Jeddah the pilgrim is requested to pay all charges, except fares and rents to the agent of the *Moallim*.

It will be the duty of the agent to send the money to the Sheikh-el-Moallimeen, who will pay half of it to the *Moallim*, the balance being paid, after the departure of the pilgrim, to insure that he is well looked after.

4. Taxes once paid will under no circumstances be returned.

The difference between camel hire and motor fare to Medina is 506 Gursh-amiri. Persons wishing to go by motor must pay this amount in addition.

5. It should not be forgotten that the distance a motor traverses in three days, will take twenty days by camel.

6. As some pilgrims (in the state of *Ihram*) consider it proper that the hood of the motor car be lifted, they will please note that they will be charged an extra half sovereign. This additional charge is only to prevent people from causing unnecessary trouble to their fellow passengers.

7. Pilgrims are permitted to stay eight days in Medina Munawwarah, exclusive of the days of arrival and departure. Pilgrims may return earlier. Those wishing to stay for a longer period will pay as follows :

From 9 to 21 days	..	137½	Gursh-amiri		
„ 21 to 30	„ ..	165	„	„	
„ 31 to 40	„ ..	220	„	„	

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8. A person may go to Medina from Mecca or Jeddah: there is no difference in the motor fare.

9. All these rates are fixed for season 1351 H. (1933). No addition or alteration will be made. Any one found taking more than these fixed rates, should be reported at once, on which the extra money will then be refunded and the culprit severely punished.

10. All complaints should at once be reported to the authorities concerned.

### DISTANCE BETWEEN VARIOUS STAGES.

#### (1) JEDDAH—MECCA.

Mecca is distant 75 kilometres, which a motor car can cover in two hours, a donkey in a night, and a camel in two stages (*i.e.*, two *manzils*).

Between Mecca and Jeddah there are telephone stations, rest-houses, and many coffee houses. There exist some wells also. On the road the following are the important stations :—

Raghama Um-e-Salam, Bahrah (where there is a dispensary, a police station, and a post office) Shamesiah and Umm-adood.

#### (2) JEDDAH—MEDINA.

From Jeddah to Medina. 450 kilometres which a motor car can cover in 16 hours and a camel in ten days. There are the following stations on the way :—

Asfan, Quzaimah, Rabigh, Abiar Ibn Hussani, Bir-Asheikh, Bir Durwesh. Bir-Almashi and Al-Hasa.

Police pickets are stationed in all these places, who are responsible for the safety and welfare of the pilgrims. There are also coffee shops, where water and other necessities are obtainable.

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### 3. YAMBO—MEDINA.

The distance between Yambo and Medina is 250 kilometers, *i.e.*, 5 to 6 hours' journey by motor car and three days by camel. The whole route is populated, and there are numerous wells at various halting stations.

### 4. MECCA—ARAFAT.

Arafát is 22 kilometers from Mecca, or only 45 minutes' run by motor car, whereas it takes a camel about six hours to cover the distance. There are many coffee houses, resting places, and medical centres on the main road, where medicines and cold water are procurable at all times. Pilgrims should take full advantage of these places.

#### *Postal and Telegraph Facilities.*

For the benefit of pilgrims who may desire to keep in touch with their relatives at home by post or telegraph, we publish the following mail arrangements together with the different postal tariffs for letters, parcels, etc.

1. Foreign mail for Egypt, Iraq, Yemen, India, Java, Turkey, Persia, Tripoli, Algeria, Morocco, other parts of Africa, Europe and America, *via* Port Tawfiq, is despatched as shown below :

(a) By Egyptian steamer—once a week every Wednesday.

(b) By Italian steamer—once a fortnight, alternate Fridays.

(c) By German steamer once a month.

(d) By B. I. S. S. Coy. steamer—once a month.

2. Also foreign outward mail is despatched fortnightly every other Sunday to Port Sudan by Egyptian steamers and by Italian steamers to Eritrea.

3. Similarly Foreign Inward mail arrives here from the above-mentioned countries by the same steamers.



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4. The following are the arrangements for the Inland mail in Hedjaz :—

(a) There is a regular mail service daily by motor between Mecca, Jeddah and Taif.

(b) A weekly mail service between Mecca and Medina *via* Jeddah by motor thus—From Mecca to Medina on Sunday and from Medina to Mecca on Friday.

5. The postage fee for Foreign letters of 20 grams is  $2\frac{1}{4}$  Gursh-amiri, and for Inland letters  $\frac{1}{2}$  Gursh-amiri only.

6. The registration fee for Foreign letters is  $2\frac{1}{4}$  Gursh-amiri and one Gursh-amiri for Inland.

7. For acknowledgment due  $2\frac{1}{4}$  Gursh-amiri and one Gursh-amiri for an Inland letter.

8. Remittance by Money Order can be accepted for Egypt, Soudan, Palestine, India and Germany direct, but to other countries through Palestine Post Offices only.

9. The money order fee is  $\frac{1}{2}$  Gursh-amiri per cent. for Inland and  $1\frac{1}{2}$  Gursh-amiri for foreign.

10. Parcels are accepted for all foreign countries, the charges being one Gursh-amiri per kilogram for Inland parcels, and at different rates for parcels for different foreign countries.

11. Insured letters are also accepted for foreign countries. The fee charged is the same as in the case of registered letters, with the addition of four Gursh-amiri per 12 for insurance.

12. For Inland insured letters  $\frac{1}{2}$  Gursh-amiri is charged for insurance per £10.

13. The postal fee for newspapers and any printed matter for Inland is  $\frac{1}{8}$  Gursh-amiri for 50 grammes, and  $\frac{1}{2}$  Gursh-amiri for foreign countries.

14. The General Post Office is open for the disposal of business from morning to evening.

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15. The telegraph fees per word for Inland and Foreign telegrams are as under :—

			Gursh- amiri.	Cents.
Between Mecca, Jeddah and Taif	..	..	$\frac{1}{2}$	..
Other Stations in Hedjaz	..	..	2	..
Egypt	..	..	8	60
Palestine	..	..	9	28
Syria	..	..	10	40
Transjordinia	..	..	9	73
Iraq	..	..	18	95
Turkey	..	..	14	54
India and Burma	..	..	18	5
Singupuri, Telompog Malay	..	..	23	34
Java (Dutch)	..	..	25	48
Aden	..	..	12	93
London	..	..	7	25
Persia—Persian Gulf	..	..	24	26
Mussawwa, Eritheriæ	..	..	17	15
Punus Algeri	..	..	14	99
Morocco	..	..	14	68
England	..	..	14	68
Germany	..	..	15	58
France	..	..	14	99
Russia	..	..	17	47
South Africa, Capetown, Natal	..	..	24	13
Senighal	..	..	21	74
Shanghai	..	..	28	52
Zanzibar	..	..	18	5

16. Ordinary telegrams are accepted at half charges.

17. D. L. T. for India are taken at  $\frac{1}{4}$  the charges: these will be delivered to the addressees within 48 hours.

18. Six Gursh are fixed for a three minutes telephone call to Taif and Jeddah.

19. All Telegraph and Telephone Offices are open day and night for service.

### *Price of Necessities and Eatables.*

Hereunder are given the present prices of commodities and eatables, but pilgrims must please bear in mind

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that variations are possible owing to seasonal circumstances and market fluctuation :—

				Gursh- amiri.	
Flour	..	..	..	5	1. Kella=6 lbs.
Bread	..	..	..	1	A leaf of 10 oz.
Rice	..	..	..	10	Uqqa=44 oz.
Sugar	..	..	..	7	" "
Coffee	..	..	..	24	" "
Tea	..	..	..	30	" "
Tomatto	..	..	..	3	" "
Brinjal	..	..	..	3	" "
Lady finger	..	..	..	6	" "

There are several other kinds of vegetables obtainable at considerably lowest prices—Fruit, meat, etc. :—

				Gursh- amiri.	
Peaches	..	..	..	4	1 Uqqa=44 oz.
Grapes	..	..	..	6	" "
Apples	..	..	..	6	" "
Bananas	..	..	..	6	" "
Pomegranate	..	..	..	$\frac{1}{2}$	" Each.
Melon	..	..	..	2	1 Uqqa=44 oz.
Mutton (sheep)	..	..	..	10	" "
Mutton (goat)	..	..	..	7	" "
Beef	..	..	..	8	" "
Camel's meat	..	..	..	6	" "
Ghee	..	..	..	27	" "
Eggs	..	..	..	$\frac{1}{2}$	" Each.
Water	..	..	..	$\frac{1}{2}$	2 Tins.
Cheese	..	..	..	14	1 Uqqa=44 oz.
Dates	..	..	..	3	" "
Fuel wood	..	..	..	16	a "big bundle"
Charcoal	..	..	..	10	a bag.
Kerosine oil	..	..	..	9	Uqqa=44 oz.

*Note.*—One Gursh current is equal to one anna approximately.



## THE BIRTHDAY OF THE HOLY PROPHET

The Muslim Society of Great Britain celebrated the Birthday of the Holy Prophet Muhammad (upon whom be peace and the blessings of Allah) at the Hotel Metropole, London, on Wednesday, December 7th, 1932. Some two hundred and fifty people were present. Among those who had accepted invitations to be present were H. H. the Agha Khan, H. H. the Dayang Muda of Sarawak, the Persian Minister, The Egyptian Minister, The Albanian Minister, The Charge d'Affaires of Saudi Arabia, The Prime Minister of Patiala, the Maharajadhiraja Bahadur of Burdwan, Lord Lamington, Lord Headley, General Blakeney, Lady Abbas Ali Baig, Sardar and Begum Maqbool Mahmood, Sirdar and Sirdarni Ali Shah, Dr. Shafaat Ahmed Khan, Mr. Jinnah, Mr. A. H. Ghuznavi, Sayyid Rudolph Said-Ruete, Sardar Shivdar Singh Uberoi, Sirdar Hardit Singh and Nawab Sir Umar Hayat Khan, Lady Hydari and Sir Muhammad Iqbal.

The Nawab Sir Muhammad Akbar Hydari presided, and the proceedings opened with a recitation from the Holy Qur-án by Mr. Bashyr-Pickard, B.A. (Cantab.), Chairman of the Society. Speeches on the life of the Holy Prophet were given by Mr. Bashyr-Pickard, Mr. Habibullah Lovegrove, Sirdar Iqbal Ali Shah and General Blakeney. The latter who had presided that evening at a meeting of his own Society made his excuses there and left purposely in order to be present at the Muslim celebration. Speaking as a non-Muslim he urged Muslims to be less quiescent in the future and to stand up for the preservation of their rights. Owing to his having an important engagement Sir Akbar Hydari had to leave during the evening. In his absence Mr. Pickard took the Chair, Muhammad Ali Al-Houmani, the great Syrian patriot-poet, recited an Arabic ode in that tongue. His Highness the Agha Khan was on the platform and took a lively interest in the proceedings.

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Mr. Ahmad Bennett, the Secretary of the Society, said :—

The whole fabric of Western Civilization is crashing. The statesmen of the West were treading water. The tide is turning which will sweep them away. The accredited leaders of the world know neither what to do, nor which way to turn. The rapid advance of science is placing ever more potent weapons of warfare into the hands of mankind. Unless a spiritual balance can be introduced, unless a spirit of brotherhood can be inculcated catastrophe will result. Civilization will destroy itself. This spirit of brotherhood does definitely exist in Islam. I appeal, therefore, to the statesmen of the world and to my fellow Muslims to do all in their power to make known the principles of Islam in the West. War was never so futile, peace was never so necessary as to-day. I warn the people of Europe. The price for the last war is still being paid. Another war will not only cripple, but destroy. The preservation of mankind can only result through brotherhood, co-operation and unity. If the West is to be saved from utter destruction by the forces within it—then the adoption of many of the principles of Islam is a necessity—a most urgent necessity.

On every table will be found particulars relating to the Muslim Society of Great Britain—a society which aims at breaking down the barriers of ignorance towards Islam in the West. Some of the best brains in Europe and Asia are behind it. We alone, however, can do little. We want the support of each and every one of you. Muslims as members; non-Muslims as associate members.

I must refer now to the proposed building of a mosque in London. In this I have no personal interest; for I regard the whole world as the mosque of God. My organization likewise has no interest. But I know the mentality of the British people, and I say most emphatically that the presence of such a building in London would do much to create an interest in Islam in this country. It would do much to enhance the prestige, the standing, the influence of the Muslim princes, the Muslim States, the Muslim peoples and Islam itself, with official and educated public opinion in this country. It would commemorate the name of H. E. H. The Nizam. If the building rises soon, the word will go forth from country to country, from people to people, from town to town: "H. E. H. The Nizam has done this thing." But if it is not built, will not a whisper go round the world, round the Empire in which there are 110,000,000 Muslims? "There is no Mosque in the seat of Empire." The Nizam—one of the wealthiest princes in the world—wishes it, and yet it is not built?

The Society must know its own strength and will ever appreciate constructive suggestions either from its members or from any other source.

## THE BIRTHDAY OF THE HOLY PROPHET.

Islam, after a long period of quiescence is again awake. Everywhere the Muslims are taking more interest in Islam, and when religion is uppermost Islam is always at its strongest. There are 60,000,000 Muslims in India. Elsewhere in the Empire are yet another 50,000,000 more. Between the British and the Muslim peoples I ask for a policy of co-operation and toleration; not a policy of isolation, misunderstanding and discord... It is an urgent necessity that everyone in the West should read the authoritative and explanatory translation of the Qur-án by Maulana Muhammad Ali.

Here and now I want to impress upon both Muslims and non-Muslims that the Mosque at Woking is under very able direction. It is spreading the knowledge of Islam far and wide. Its literature is instructive, elevating, and informative and should be read by all.

I must emphasize most strongly, in conclusion, that with the adequate support and co-operation of Muslims and non-Muslims, the Muslim Society of Great Britain can be made a truly great force not only in this country but also throughout the world—a force which will fight the anti-God idea in Communism or wherever it is found, and which will establish through the education of the popular mind a peace and a brotherhood such as no League of Nations can ever do.

Maulvi Abdul Majid and his associates at the Woking Mosque co-operated admirably with the Society, and did much invaluable work behind the scenes.

After the speeches had been made, free literature produced by the Woking Muslim Mission was distributed to earnest enquirers after truth, and the meeting adjourned for refreshments and for purposes of personal conversation. Muslims from Afghanistan, India, Persia, Arabia, Iraq, Albania, Africa and Great Britain mixed with non-Muslims of more than one country.

Not until a quarter of an hour or so before mid-night did this most successful celebration come to an end.

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### AN ADDRESS DELIVERED AT THE CELEBRATION OF THE BIRTHDAY OF THE HOLY PROPHET.

BY W. B. BASHYR-PICKARD, B.A. (CANTAB.).

Mr. Chairman, Ladies and Gentlemen, my Sisters and my Brothers,—

To-night we celebrate the Birthday of the Holy Prophet Muhammad (May the Peace and the Blessings of God be upon him !), and, first, I should like to say a few words concerning this celebration. Emphatically this gathering is no token of worship of the Holy Prophet Muhammad. Our worship is due to God alone, to ALLAH, the ONE (Praise to His Name, the HIGH, the EXALTED !) Muhammad himself emphasised his own humanity. He laid no claim to being other than a man ; though a Prophet inspired by God, still not more than a man. At his death-bed, the Prophet observed : ‘ Cursed be those that adore the shrines of their prophets ! ’

No, we do not worship Muhammad, neither do we pray to Muhammad : our prayers are directed towards God, ALLAH, the ONE, the HEARER, the ANSWERER. On the contrary, recognising the essential humanity of the Holy Prophet, we pray to God *for* Muhammad, that the Peace and the Blessings of God may abide with him.

What, then, is the best method of celebrating the birthday of the Holy Prophet ?

I venture to state that the best method of celebrating the Birthday of the Holy Prophet Muhammad (May the Peace and the Blessings of God abide with him !) is :—

- (1) to awaken our remembrance of the Glorious Qur-án ;
- (2) to refresh our memory of the Teachings of the Holy Prophet ;

## AN ADDRESS ON PROPHET'S BIRTHDAY

- (3) to recall to our minds the SAYINGS of MUHAMMAD;
- (4) to consider the manner of life and the actions of the Holy Prophet; and
- (5) to bear in mind more closely our DUTY to ALLAH, Whose Servant and Messenger Muhammad was.

And now let me call to your minds to-night one incident in the life of Muhammad, and this I take from a work entitled: "The Life of Muhammad from Various Authors" by Mirza Abu'l-Fazl, dedicated to Sir Edward Dennison Ross. The incident, to which I refer, is the *Temptation of Muhammad by the chiefs of the Koreish*:—

The Koreish, finding all their endeavours to dissuade Muhammad from his purpose unavailing, had now recourse to temptation. Their chiefs came to Muhammad, and one of them, acting as their spokesman, opened the discourse in the following words:—

"Son of my friend! thou art a man distinguished by birth; thou dost stir up the land, thou makest division in families; thou dost tax our ancestors and wise men with error and impiety: but we desire to treat thee with consideration. Listen now to the proposals we have to make, and reflect whether it would not be well for thee to accept one of them."

"Speak on," said Muhammad, "I listen."

"Son of my friend!" continued the other, "be it thy aim to acquire wealth by this affair, we will assess ourselves to make thee the richest man of the house of our father Koreish. If it be honour that thou desirest, we will make thee our lord, and will do nothing without thee. If it be the Jinn that has taken possession of thee, we will

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bring thee the most able physicians, and we will pour our gold until they cure thee."

"Is that all?" asked the Prophet.

"Yes."

"Well, now listen to me:—

"In the Name of God, the Merciful, the Compassionate, *Ha Mim*: Revealed from the Merciful, the Compassionate: a writing, the signs whereof are made distinct, an Arabic recital for a people who know; a bearer of glad tidings and a warner; but most of them turn aside and hearken not.

"They say, Our hearts are veiled from that to which thou dost call us, and in our ears is a heaviness, and between us and thee is a curtain; so act thou, verily, we are acting (too). Say thou, I am only a man like yourselves: it is revealed to me that your God is One God: go straight then to Him, and ask pardon of Him.

"And woe to those who join (other gods with God), who give not alms, and who in the hereafter believe not!

"Verily, those who believe and do good works, for them is a neverfailing reward."

Turning to the Koreish chiefs, the one who had addressed the Prophet exclaimed:—Never did men hear a discourse like this. It strikes home; it is not poetry, nor the language of a magician. Let us leave him, or he will certainly pervert us."

"He has cast his spells upon thee," they all cried.

"I tell you frankly what I feel," replied the other.

Not satisfied with this trial, they came a second time to the Prophet offering the same temptations. The reply was, as ever, firm and truthful:—

"I am desirous neither of riches nor ambitious of dignity nor of dominion. I come to you with glad tidings and warnings. I give you the words of my Lord. I admonish you. If you accept the message I bring you, God will be favourable to you both in this world and in the hereafter. If you reject my admonitions, I will be patient, and leave God to judge between you and me."



## AN ADDRESS ON PROPHET'S BIRTHDAY

They now demanded of Muhammad supernatural proofs of what he asserted.

They said, "We will by no means believe in thee until thou make a spring (of water) to gush forth for us out of the earth, or there be (made) for thee a garden of palm trees and vines, and thou make rivers to gush forth in its midst, gushing; or thou make the heaven to fall down upon us to punish (us), as thou dost pretend (it will), or thou bring God and the angels before (us); or there be a house of gold for thee; or thou climb up into the heaven; yet will we not believe in thy climbing until thou send down to us a book that we may read."

The reply was as simple as truthful: "Glory be to my Lord! Am I more than a man sent as an apostle?"

They said, "Has God raised up a man as an apostle?"

"Had angels walked on earth familiarly," (was the reply) "God would surely have sent down to them an angel from heaven as His apostle."

They said, "Unless an angel be sent down we will not believe."

"But," said Muhammad, "if God had sent down an angel, the matter would have been decided, and then would they have no respite. And if God had appointed an angel, He should certainly have made him a man too, and then He would have made perplexing for them what they deem perplexing (now).

"And even if God were to open above them a gate in the heaven, and all day long they were climbing into it, they would still say, 'It is only that our eyes are drunken; nay, we are a people bound by a spell.'

"And if God had sent down to *me* a book on paper, and *ye* had touched it with your hands, still those who believe not will say, 'This is only plain magic.'"

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They said, "What an apostle is this? He eats food, and walks in the streets!" Unless an angel be sent down to him to be a preacher with him (we will not believe). Or a treasure be sent down to him, or he have a garden whereof he may eat."

"God sent no apostles before *me*, but they ate food and walked in the streets," was Muhammad's reply.

Never could they force Muhammad to attempt a miracle, that favourite resource of so many false prophets. No proof has ever been adduced that Muhammad at any time descended to any artifices or pseudo-miracles to enforce his doctrines or to establish his apostolic claims. On the contrary, he relied entirely upon reason and eloquence.

"Signs are only with God," said Muhammad, "and I am only a plain warner."

From this incident in the life of the Prophet I turn now to the recorded words and sayings of Muhammad (May the Peace of God abide with him!). The familiar sayings, talk and conversation of a man throw a clear light upon a man's character, and, in the case of a Prophet of God, such sayings and familiar conversations upon various topics, upon various occasions, and with all manner of men and with women, form together a most valued guidance for the conduct of our everyday life.

Now, O my Sisters, let me begin with your most vital concern—even family life. Listen, and let your hearts tell you whether there be any religion better than this.

The Holy Prophet Muhammad said :

"Paradise lies at the feet of the mother."

In Islam by this saying the mother is made sacred to her children.

The Prophet said :

"That is the best of Muslims, whose disposition is best; and the best of you are they who behave best to their wives."

## AN ADDRESS ON PROPHET'S BIRTHDAY

The Prophet said :

“ A virtuous wife is a man's best treasure.”

The Prophet said :

“ God enjoins upon you to treat women well, for they are your mothers, daughters and aunts.”

The Prophet said :

“ No father has given his children anything better than good manners.”

The Prophet said :

“ Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.”

The Prophet said :

“ He who wishes to enter Paradise must please his father and mother.”

The Holy Prophet (*May the Peace of God be upon him!*) said :

“ Marriage is incumbent upon ail who can afford or who possess the ability.”

Now, O Muslims, my Brothers and my Sisters, would you not rejoice to see the Light of Islam spread through the length and breadth of this land ? And, upon this happy occasion of the celebration of the Birthday of the Holy Prophet (*May the Peace of God be upon him!*), I do not think it anything but appropriate to dwell for a little while upon this subject. Would you not desire in the depths of your hearts to see the lives and the affairs of the people of this land lit by the Light of Islam ? I am convinced that you would ; so let me make this plain to you.

The Light shines, but, where there are obstacles in the way, though the Light shine, shadows will be cast. These very obstacles will throw patches of darkness by their obstruction. The obstacles must be removed, and, if I point out three of the main obstructions, perhaps their removal will prove the easier.



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Now the first obstacle that casts its shadow over the path of the Light of Islam, is the age-long corruption of the sources of information available in the English language concerning Islam.

This is a very real and deep-rooted obstacle ; but it should in no way surprise us, and no whit deter us from our resolution to remove it. Where for centuries the information concerning Islam has been handed down to English-speaking peoples by men, who (whatever the brightness of their merits and the value of their achievements) cannot be regarded as otherwise than non-Muslim, even if not actually and openly anti-Muslim : where for centuries, I say, the only available information in English has come through the channels of prejudice, it is not surprising if we find earnest seekers after truth still walking amid the shadows cast by this obstacle. They seek to know what Islam is and what Islam stands for, and lo ! the works and writings in English upon Islam are so full of absurdities, half-truths and the mis-representations of ignorance, that the Light of Islam comes to them disfigured by grotesque shadows.

But now the Truth hath come ; surely falsehood is a vanishing thing.

Now the second obstacle, that obstructs the path of the Light of Islam in this land, is what I may term a certain strangeness, an unfamiliar guise in which the religion of Islam is viewed by the vast majority of English-speaking people.

Islam is associated inextricably with the East, and rightly so, for in the East it was made manifest, but (and herein lies the obstacle) I feel it is widely imagined that Islam is the sole property of Eastern nations, and, as regards the West, Islam is merely an interesting subject of detached study for learned Western orientalists. How far from the truth is this attitude ! Islam is a live religion

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for the English: a simple, practical religion, founded upon reason and the needs of man both in this life and in the hereafter. No occasion to blind the reason (one of God's greatest gifts to man); no occasion to wrap one's warm heart up in melancholy and the oppression of an all-pervading sinfulness—away with such! Let the True Light of God, Who is the Truth (Praise to His Name, Who is the Light of the Worlds!), let the True Light of God shine upon your heart. If you wish for a personal knowledge of Islam, open the Qur-án and read it. I venture to state that (*inshallah*) therein the message of God will become manifest to you, and therein the path of truth will be made plain to you.

Now the third obstacle, as it were a pall of smoke intercepting the light-rays from the fountain of Light of Islam, is nothing but the fume rising from the vices of the age. But smoke and mists cannot endure against the healthful breeze of Truth, and this obstacle (I feel) shall vanish into thin air and be no more.

At present, however, this obstacle undoubtedly exists, and I must outline it. It is the obstacle of materialism, of an all-engrossing this-worldliness, of attachment to the moment, of a rage to fill every moment with action or with feverish recreation, to cram seventy seconds into sixty at all times and at all costs, to speed up and to go beyond, to strain after the extremes and to despise the golden mean.

Verily, those, who exceed the limits, follow not the Way of God, and haste, verily, is of the devil. The Way of life requireth calm, requireth meditation, requireth intervals of detachment from hubbub, and they, who seek the Way of Life, shall find Peace therein.

Whom God loveth, He openeth their hearts to Islam, the religion of peace.

### THE SERMON OF MUHAMMAD ON MOUNT SAFA.<sup>1</sup>

“ Oh ye children of the Mighty One, do ye take me to be true or false ? If ye consider me to be true, will ye hearken unto what I shall say ? A huge army (the forces of mortality) is behind the mountain (this physical existence), awaiting its chance to attack you. If ye believe this, then beware, for no word I speak is false.

“ The caravan of our life will one day surely depart hence. Beware then of the time when death shall attack.

“ God is alone worthy of praise, His Name is worthy of repetition, His Thought is worthy of contemplation, His Command is worthy of obedience, and His Majesty is worthy of service.

“ When ye think, think only of Him, when ye bow, bow only before Him, trust Him alone, love Him alone, fear Him alone, and serve Him alone.

“ No one lives outside of Him, none can be compared with Him. The wise and the foolish are both speechless before Him. The sun and the moon are motionless in His presence. Mighty kings are submissive before His Exalted Majesty. The righteous and the pious area bashed in His presence. Neither the hermit nor the orthodox has any power in His Kingdom. Neither the mystic nor the ascetic has a voice in His court. Therefore count not on a mediator between you and your God.

“ Raise me not beyond my due. Honour me not so that later ye may have to abase me. Every soul in God's sight is equal and free. I am also as one among you all. Never make of my tomb an idol for your worship. Never bow before my grave in humility, for ye are no less than I am, being God's creatures, and in human helplessness we are all alike. If I have any special privileges it is that I, His Servant, one like you all, am His Message Bearer.

<sup>1</sup> This Prayer of the Holy Prophet Muhammad formed the principal part of Mr. Lovegrove's speech on the occasion of the commemoration of the birthday of the Holy Prophet Muhammad by the Muslim Society of Great Britain.



## THE SERMON OF MUHAMMAD ON MOUNT SAFA

“ All in their turn will leave you, whether it be your relations or belongings. If there be any bliss remaining with you it is the good which ye have done in your life.

“ Health before sickness is the prize, and comfort before hard work, youth is the privilege before the poverty of age, and a halting-place before continuing the journey. Before poverty wealth is the privilege. Therefore whatsoever ye may desire, have it, for life is short.

“ All seekers of earth are far removed from Divine Mercy, save those who have a constant thought of God. Those who are in search of knowledge will inherit the earth, and be blessed with the Kingdom of Heaven.

“ Virtuous are they who are kind to the neighbour, and who constantly try to succour their fellow-men. Those who wish good for themselves in life should wish the same for another.

“ God does not show mercy to those who have no sympathy in their hearts. If ye will be kind to the inhabitants of the earth, God from the Heavens will send His mercy upon you.

“ He who in his life had bitterness in his heart and kept it there until his death is not for us, neither are we for him ; even his love, which may have been the cause of his bitterness against another, has no reward from God, for such love makes one blind and deaf.

“ Righteousness is better than piety, the pious cannot even be compared with the righteous.

“ Labour for your daily bread, that ye may provide for yourself and others, and not have to beg from any one. If here ye are independent, there also ye shall beam like the full moon.

“ Those among you who are possessed of riches must generously help humanity. Do not undertake any enterprise without consultation ; do not give yourself unto a risk without consideration.”

## ISLAMIC REVIEW

### PRECIOUS GEMS

There is a polish for everything, and the polish for the heart is the remembrance of Allah.

\* \* \* \*

Whosoever loveth to meet Allah, Allah loveth to meet him.

\* \* \* \*

Paradise lieth at the feet of the mother.

\* \* \* \*

Allah's pleasure is in a father's pleasure, and Allah's displeasure is in a father's displeasure.

\* \* \* \*

Help the needy.

\* \* \* \*

The best of men is he from whom good accrueth to humanity.

\* \* \* \*

Charity averteth impending calamities.

\* \* \* \*

To meet friends cheerfully, and to invite them to a feast are charitable acts.

\* \* \* \*

Thus saith Allah: "Verily those who exercise patience under trials, and forgive wrongs, are righteous."

\* \* \* \*

Modesty and chastity form parts of the Islamic Faith.

\* \* \* \*

Humility and courtesies are acts of virtue.

\* \* \* \*

All Muslims are as one body. If a man complain of a pain in his head, his whole body complaineth, and if his eye complain, his whole body complaineth.

MUHAMMAD.



## WHAT IS ISLAM?

### WHAT IS ISLAM ?

The following is a very brief account of Islam, and some of its teachings. For further details, please write to the IMAM of the Mosque, Woking, Surrey, England.

**ISLAM, THE RELIGION OF PEACE.**—The word Islam literally means: (1) Peace; (2) the way to achieve peace; (3) submission; as submission to another's will is the safest course to establish peace. The word in its rigorous sense signifies complete submission to the Will of God.

**OBJECT OF THE RELIGION.**—Islam provides its followers with the perfect code whereby they may work out what is noble and good in man, and thus maintain peace between man and man.

**THE PROPHET OF ISLAM.**—Muhammad, popularly known as the Prophet of Islam, was, however, the last Prophet of the Faith. Muslims, *i.e.*, the followers of Islam, accept all such of the world's Prophets, including Abraham, Moses and Jesus, as revealed the Will of God for the guidance of humanity.

**THE QUR-ÂN.**—The Gospel of the Muslim is the Qur-ân. Muslims believe in the Divine origin of every other sacred book, inasmuch as all such previous revelations have become corrupted through human interpolation, the Qur-ân, the last book of God, came as a recapitulation of the former Gospels.

**ARTICLES OF FAITH IN ISLAM.**—These are seven in number: belief in (1) Allah; (2) Angels; (3) Books from God; (4) Messengers from God; (5) the Hereafter; (6) the Premeasurement of good and evil; (7) Resurrection after death.

The life after death, according to Islamic teaching, is not a new life, but only a continuance of this life, bringing its hidden realities into light. It is a life of unlimited progress; those who qualify themselves in this life for the progress will enter into Paradise, which is another name for the said progressive life after death, and those who get their faculties stunted by their misdeeds in this life will be the denizens of the Hell—a life incapable of appreciating heavenly bliss, and of torment—in order to get themselves purged of all impurities and thus to become fit for the life in Heaven. State after death is an image of the spiritual state in this life.

The sixth article of faith has been confused by some with what is popularly known as Fatalism. A Muslim neither believes in Fatalism nor Predestination; he believes in Premeasurement. Everything created by God is for good in the given use and under the given circumstances. Its abuse is evil and suffering.

**PILLARS OF ISLAM.**—These are five in number: (1) declaration of faith in the Oneness of God, and in the Divine Messengership of Muhammad; (2) Prayer; (3) Fasting; (4) Almsgiving; (5) Pilgrimage to the Holy Shrine at Mecca.

## ISLAMIC REVIEW

**ATTRIBUTES OF GOD.**—The Muslims worship One God—the Almighty, the All-Knowing, the All-Just, the Cherisher of All the Worlds, the Friend, the Guide, the Helper. There is none like Him. He has no partner. He is neither begotten nor has He begotten any son or daughter. He is Indivisible in Person. He is the Light of the Heavens and the Earth, the Merciful, the Compassionate, the Glorious, the Magnificent, the Beautiful, the Eternal, the Infinite, the First and the Last.

**FAITH AND ACTION.**—Faith without action is a dead letter. Faith by itself is insufficient, unless translated into action. A Muslim believes in his own personal accountability for his actions in this life and in the hereafter. Each must bear his own burden, and none can expiate for another's sin.

**ETHICS OF ISLAM.**—"Imbue yourself with Divine Attributes," says the noble Prophet. God is the prototype of man, and His Attributes form the basis of Muslim ethics. Righteousness in Islam consists in leading a life in complete harmony with the Divine Attributes. To act otherwise is sin.

**CAPABILITIES OF MAN IN ISLAM.**—The Muslim believes in the inherent sinlessness of man's nature, which, made of the goodliest fibre is capable of unlimited progress, setting him above the angels, and leading him to the border of Divinity.

**THE POSITION OF WOMAN IN ISLAM.**—Man and woman come from the same essence, possess the same soul, and they have been equipped with equal capability for intellectual, spiritual and moral attainments. Islam places man and woman under the like obligations, the one to the other.

**EQUALITY OF MANKIND AND THE BROTHERHOOD OF ISLAM.**—Islam is the religion of the Unity of God and the equality of mankind. Lineage, riches and family honours are accidental things; virtue and the service of humanity are the matters of real merit. Distinctions of colour, race and creed are unknown in the ranks of Islam. All mankind is of one family, and Islam has succeeded in welding the black and the white into one fraternal whole.

**PERSONAL JUDGMENT.**—Islam encourages the exercise of personal judgment and respects difference of opinion, which, according to the sayings of the Prophet Muhammad, is a blessing of God.

**KNOWLEDGE.**—The pursuit of knowledge is a duty in Islam, and it is the acquisition of knowledge that makes men superior to angels.

**SANCTITY OF LABOUR.**—Every labour which enables man to live honestly is respected. Idleness is deemed a sin.

**CHARITY.**—All the faculties of man have been given to him as a trust from God, for the benefit of his fellow-creatures. It is man's duty to live for others and his charities must be applied without any distinction of persons. Charity in Islam brings man nearer to God. Charity and the giving of alms have been made obligatory, and every person who possesses property above a certain limit has to pay a tax, levied on the rich for the benefit of the poor.